

The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER

No. 6175

Saturday, November 12th 1960

Price 4d.

THE VISIT

THE London letter of the *Guardian* recently surmised that the visit of the Archbishop of Canterbury to the Pope was "an event in international affairs even as significant as the Presidential election". This seems to be putting it high. Few Americans can have heard of the event and fewer still can have been much concerned or elated about it.

It is unlikely that the celebrations in Moscow for the anniversary of the revolution, or the discussions among the Communist leaders gathered there, were much occupied by the visit.

Imprecise views

The common sense level on which it is taking place, and from which it must be regarded, is that of the meeting of two amiable gentlemen with completely imprecise views about the meaning of the meeting, having an hour or so together to demonstrate among other things Christian charity.

To many people there is nothing revolutionary about this. The only odd thing about it is that it should be regarded as odd, or on a level of importance with the American Presidential election. The two gentlemen pray to the same God (with certain deviations with regard to the Virgin Mary); they read near enough the same Bible; they believe, albeit with certain important differences, in revelation, and they both try to share the spirit of Christ. Why should they not meet and have tea or wine together? Two men whose whole life and vocation are understood in devotion to Christ are meeting together for a chat.

The two offices

It is no doubt profane, and entirely irrelevant to speculate what Jesus of Nazareth would think about all this. In a certain sense, of course, he is not in the picture. The offices of the Pope of Rome and the Archbishop of Canterbury very much are. Presumably the meeting of the two offices are causing all the stir. At this level Jesus of Nazareth may very conveniently and properly be forgotten. He must be brought into the picture at a much deeper and more disturbing level.

For instance, it has been announced that it is not to be expected that either man will discuss or surrender anything of principle. Of course not. The Pope exists not to surrender anything, for there is nothing to be given up in this way. The Pope is the representative of inflexible truth, and there is no such word as surrender attached to that. If one says of it is vulnerable so would all the rest

be. The only meeting of principle between the two elderly gentlemen would be that of the Pope being eternally right with regard to everything attached to his office, and the Archbishop eternally wrong—and the Archbishop would have to admit this. He is unlikely to do so, or be expected to do, so principle is hardly likely to intrude into the conversation.

The principles

And what of Jesus of Nazareth? Well, as a matter of principle the Pope has a particular claim to a particular relationship. He is, by virtue of his office, Christ's representative on earth. He believes (and all the millions of Catholics) that he has been appointed to this office by Christ himself. The Archbishop has other ideas about this. Exactly what those ideas are it would no doubt be difficult for the Archbishop or anybody else to be precise. It is thought by Catholics that Henry VIII had something to do with it, and by learned non-Catholics something called "historic forces". But nothing can alter the fact that Dr. Fisher does not regard the Pope as Christ's representative in the sense meant by Catholicism, and nothing can alter the fact that Pope John thinks he is.

Of course these matters will not be discussed. What sort of tea-party or wine-drinking would it be if they were? The two kindly gentlemen as sensible men will forget momentarily such matters. The Pope will recognise that Dr. Fisher has come a long way to see him, and the Archbishop will know he has come a long way, and everything will be serene, and beautifully pleasant between them.

The deeper level

It is probable indeed that something much deeper will be present. Both men are Christians in the serious sense. It is likely, being what they are, that they will forget their offices, their different attitudes, their different stabled crosses and remember across all barriers Jesus of Nazareth. This, the men being what they are is likely to happen. This, if anything, is revolutionary, or comparable in international importance to the American election. In some ways at last, at long last, Jesus of Nazareth will be present where two, or perhaps three, highly important Christians of different historic churches are present; but this—sure it be mentioned?—because two ecclesiastical offices are forgotten. This, indeed, it would seem, would be the only condition by which the spirit of Jesus could be present. Perhaps both men are being moved by forces hardly guessed at, and far more important than those suggested by the *Guardian* correspondent—that there is a spirit of Jesus, now being

dimly recognised that makes nonsense of all the historically conditioned theologies and philosophies through which that spirit has been understood.

The hope

This, indeed, may be the hope of the world, the whole world, that the historic divisions of religions, including the secular ones, are in the profoundest sense not religious, and that men can no longer live with them as in the past, or, as regards the secular ones, the attempted present.

There is a vision that all men who care are deeper and bigger than their historic religions and present ideologies. It is a hard thought. Indeed, it may be the hardest one that is breaking into light in this new world. The Pope and the Archbishop might unconsciously be responding to it.

"MA SLESSOR"

By Hilda Whelan

WITH Nigeria in the news the name of Mary Slessor returns to the mind. A seemingly timid woman sent out to Calabar by the Mission Board of the United Presbyterian Church at Edinburgh in 1876.

It was said of her by one knowing her well "She was a whirlwind, an earthquake, a fire and a still small voice, all in one". An extraordinary woman, on her own establishing a mission station at Okoyong where no white person had penetrated. She died in 1915 having laid the foundations of civilisation in West Africa.

Part of her success was due to her approach. When she started her missionary work at the age of 28, being fully aware of her ignorance of the people with whom she was to live, she first held her tongue and used her eyes, determined to find out what it was that prevented missionaries from making much impression out there.

She soon realised that the tribal spirit must be upheld at all costs in order that each felt he "belonged". She decided to take what was good out of their religious beliefs and the intricate tangle of customs comprising social life and weave it into the Christian faith so that new ways were less strange.

Not content to remain at the base she penetrated alone into a region so barbaric that the British Consul was defied and even the secret Egbo Society with its revolting rites and excesses was flouted. The people were lawless, and until Mary Slessor's coming no one had been intrepid enough to explore beyond the dark mangrove forests rooted in slime. Okoyong was cut off even from the inhabitants of the coast except for occasional skirmishes and odd raids to capture slaves.

She knew that in order to understand she must live as a native and she accepted a friendly Chief's hospitality to occupy a room in his harem until a hut could be built. (It was so long in being started that she commenced doing the work herself.) For some weeks she existed under the most appalling conditions in the harem living in such close proximity that she could not avoid seeing the degradation and cruelty suffered by the women. She said that after living in a harem there are few unpleasant surprises left to be experienced.

★

In later years when hearing the theory put forward of the innocence of uncivilised people she would hotly suggest that those holding such views should live for a month in a West African harem.

Lying and stealing were in the very air. Slave children were chained, starved or branded with fire-sticks for stealing in spite of the fact that they were always hungry. There was little pleasure about either slave or free children Mary found, and yet she took them to her heart.

Drunkenness was rife among the women. They gave liquor to their infants to get amusement out of their drunken antics.

Mary realised that inactivity and isolation were mostly to blame, so ignoring the effect she attacked the cause.

Interesting the women in her own garments she used their feminine vanity as a means of getting them to do useful work, and also to open up trade with the coast. The women beseeched the men for material to make dresses persuading them to be friends with the Calabar people in order to get goods.

Selling what they made gave the women a little independence and established trade between the interior and the coast where once fighting and slave snatching had been the only link. This was the beginning of all kinds of progress for Okoyong.

In due course the natives showed their regard by asking her to be their judge and later, recognising her tremendous influence over the people, the British Government confirmed the appointment, but she persisted in taking only a nominal salary which went to the mission. Her ability to speak the language was a great asset for this did away with the native's fear of misrepresentation through the need for an interpreter.

★

Because of her long experience she was able to discuss West African affairs competently with officials, mostly District Commissioners who were men of all religions, often none. They listened respectfully to her suggestions. She became their friends giving them courage and writing home to assure the womenfolk that all was well with their men. It was said to her by one who disliked missionaries intensely "If all missionaries were like you our work would be far easier".

Her introduction to District Commissioners was often amusing. Arriving suddenly to find her mending the roof a stranger was asked critically "Well, what do you want?"

"I'm your new District Commissioner Ma'am" he replied meekly twisting his hat in his hands and looking down. Then he added with a grin "But I can't help it".

She was completely won over.

A new District Commissioner visiting the courtroom over which she presided as judge was once surprised to see her rise to box the ears of an extremely truculent chief on the bench. Amused too to note the meekness with which he took both the blow and the derisive laughter of his colleagues. Such a frail looking woman too, thought the District Commissioner. But then he was a newcomer.

Older officials could have enlightened him as to her unusual approach to many an awkward situation. They admired and liked her immensely and twitted her unmercifully. Warning her of a coming visit they would write, saying:

"Ma, we are coming to tea. See you have on your boots," for she was in the habit of going around barefoot.

Her opinion was sought over an area of 2,000 square miles whilst her fame spread as far as Northern Nigeria, where she was spoken of as the "good white Ma who lives alone". It is impossible to estimate the effect of her life.

Her work might have been a lot easier if she had been allowed to share it with a certain Charles W. Morrison, a missionary with a fine literary gift, to whom she became engaged. They were both willing to serve in Okoyong, but the Board had other plans for Mr. Morrison and Mary Slessor had to carry on alone.

What she did enabled others, following at long last, to have a much easier time. The early pioneering work was hers.

THE UNITARIAN CHURCH AT LAGOS

by R. W. Samsen

(Mr. Samsen, M.P., recently returned from a visit to Nigeria.)

AS a guest of the Nigerian Government during the Independence Celebrations I attended the Thanksgiving Service in the Cathedral, where the African Bishop preached the sermon and the Archbishop of Canterbury pronounced the Blessing. I was also present when on September 30th an Anglican Bishop, a Roman Catholic Bishop and a Muslim Imam offered their respective prayers for the future of Nigeria. Shortly before midnight the Green-white-green Nigerian tricolour replaced the Union Jack at the masthead amid the vast throng in the race-course arena. But I felt an obligation to share in

another act of worship on the following Sunday, this time in a humble building in a back street in Lagos—the Unitarian Brotherhood Church.

This is the only indigenous African Unitarian Church in the Continent, for the Cape Town Church is, I assume, supported mainly, if not completely by Europeans (or European Africans). The Service was entirely in Yoruba on the morning I attended, and I was the only European present. The officiating Minister and the choir wore surplices, the choir sitting either side of the chancel, and during the sermon I confess I spent part of the time exchanging smiles and genial scrutiny with the smaller choir boys and girls to whom, for other reasons, the sermon was as incomprehensible as it was to me.

Momentarily I was a little alarmed when three young mothers entered with their babies bound behind them, for I feared when the mothers sat down that their precious burdens might be uncomfortable sandwiched between the backs of their mothers and the back of the pew. However, of course, the mothers made allowances by not leaning back and later transferring their infants to their laps, until toward the end of the Service they gathered with their relatives before the altar for a brief ceremony of thanksgiving and dedication, equivalent, no doubt, to christening. The babies and the other children were exemplary in their behaviour, although a boy and a girl tot sitting together in front, ultimately decided to lie on their backs and raise their legs above the top of the pew, which brought speedy censure and action by an elder and gentle removal of the boy to another seat for more direct supervision.

I missed the drums and other instruments accompanying the singing when I visited the Church some years before, but the gathering of the choir just beyond the open windows either side of the altar before and after the Service I remembered as a previous practice. Although I could follow only one hymn, the English version being in our "Hymns of Worship" handed to me by a deacon, yet I felt spiritually at one with my Nigerian brothers and sisters in a service I found as inspiring and moving as that in the Cathedral. My heart was warmed when I found several remembered me, and they bade me convey their greeting back to Britain and to "Essex Hall and Mr. Kielty". After my farewell I attended elsewhere the marriage of one of the many daughters of the Oba of Lagos. But neither that unusual experience (during which the bride was photographed with not her bridegroom but me standing beside her), nor any other of the many events during the Celebrations was more significant to me than the wonderful hour of worship that Sunday morning in the Unitarian Brotherhood Church in Lagos.

A LAYMAN'S DIARY

October 29. "Open Evening" at David's school. He is in the top class of his infants' school (by virtue of age, not of academic prowess). He doesn't come, but before we go, he briefs us on all the things we mustn't miss: his unsigned design for a new wallpaper, stuck up on the wall with about twenty other similar specimens, also unsigned; his drawing of an aircraft colliding with a guided missile; his hand-made puppet, said to look like a duck (it does, but so do all the other thirty-seven puppets); and his treatise on Trees (page 1 tells us "I am going to write a book all about Trees"—the remaining pages are blank). Woe betide us if at breakfast tomorrow we betray the fact that we failed to identify any particular one of these!

We pity the poor class teacher, who seems to spend most of the evening reassuring nervous mothers and tongue-tied fathers that their children (whose dynamic, original and sparkling work adorns every square inch of the walls) will not "fail the eleven-plus". The average age of the class is six and three-quarters! Our county councillors fondly proclaim that they have "abolished the eleven-plus" in this county, but these anxious parents still have their doubts.

When our turn in the queue comes, I think our alert and sensible teacher is quite relieved to find our lot of parents, at any rate, who aren't bothering one bit whether their child is reading the *Int'l*, and are much more interested to know that he fits in happily with the others, and is using his imagination in a creative way.

David thinks reading is a bore, and finds writing a great labour. While the little girl on his right is filling page after page with the thrilling adventures of a woodcutter's daughter, and the boy on his left is recording that "when I breathe in, I absorb good air or oxygen, and then breathe out bad air or carbon monoxide", David is slowly filling a single page with a succession of words dug from his home-made dictionary. But sometimes the effect is rewarding, as one sees the imagination breaking through the "word barrier". On one page we read, "Gob told Noah that the worlb was full of dab people and it would be floobeb and they would all be brownd"; a little later in the book the "b"s and "d"s have sorted themselves out, and we find an original story, complete and unabridged: "Long ago there was a wicked witch and the witch lived in a beautiful castle. One day some children wandered out and the witch cast a spell was and they changed into a swan".

★

October 31. At today's proceedings at the Old Bailey against Penguin Books Ltd. for publishing a novel—its name escapes me for the moment—one of the witnesses asked to be allowed to "affirm" instead of taking the oath. The Judge asked him why he wished to do this, and he said that it was on religious grounds; and he was allowed to affirm.

The interesting thing about this incident is that the witness was a clergyman of the Church of England.

It is commonly assumed that if a witness has some sort of objection in principle to taking the oath (which involves holding a New Testament and beginning "I swear by Almighty God...") it is quite easy for him to affirm instead. In fact, I believe that (except in a few special cases, such as those of Quakers and Scotsmen) a witness is bound to take the oath unless (1) he has no religious belief, or (2) the taking of an oath is contrary to his religious belief. So, if a witness professes any religious belief, it does not avail him to say that he objects in principle to the taking of an oath; he must satisfy the court that the taking of an oath is contrary to his religious belief.

In today's case it was rather cheering to note that the Judge (who, by the way, is a Roman Catholic) did not embark, as he might have done, on a pedantic discussion about the propriety of an Anglican clergyman's saying that it was against his religious belief to take an oath. (He could, for instance, have asked him about Article 39 of the Articles of Religion: "... we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth...") Is it too much to hope that this may encourage more witnesses to express a desire to affirm in future? The noble words of the affirmation, "I do solemnly, sincerely, and truly declare and affirm..." are greatly preferable to the all too often hastily-gabbed "Taky-bookinairighand, readawordsonacardaloud", followed by "I-swear-brightlygod..."

I hope Canon Milford has started something.

★

November 1. I usually catch one cold a year; by a happy coincidence this year's cold has enabled me to stay at home with a good conscience and listen to Mrs. Daphne Hankins speak about her Unitarian faith in *Woman's Hour*. If I am not mistaken, this is the first time a Unitarian has broadcast expressly about Unitarianism since P. M. Oliver's talk in 1947; that was a fine broadcast, but Mrs. Hankins's talk was a worthy successor to it in every way. I hope we shall have a chance of seeing it in print, as it combined a simple, personal expression of faith, and what that faith had done for the speaker, with an effective (and, above all, positive) explanation of the basis of the Unitarian position. I could imagine hundreds of listeners saying to themselves, in a rather surprised way, "But that's exactly what I feel!"

★

November 2. Still at home, so I was able to hear *Woman's Hour* again today. Two listeners, at least, have already written

to the BBC about the broadcast, one to commend them for their enterprise in giving it, and the other to suggest (1) that faith is more important than works, and (2) that one never hears of Unitarian mother-and-baby homes or Unitarian retreats for alcoholics. There is a germ of truth in this last criticism, isn't there? I know that the stock answer is that plenty of Unitarians, as individuals, are taking their full share in the running of the social services, and that that is just as valuable as the provision of denominational agencies. Is that a complete answer? I'm not sure.

THE COUNCIL OF THE GENERAL ASSEMBLY

MEETING AT CAMBRIDGE

NEW ground was broken when the Council met at Cambridge on October 28th, and the Welcome and Recognition Service was held in the evening.

The President reported on his visits stating that he had been to the Unitarian Tent at the Eisteddfod in Cardiff and found it displayed "Unitarian Church" prominently in English and Welsh. A rota of men and women had staffed it adequately and the response had been so good that they almost ran out of free literature. He had also attended the opening session of the Hucklelow Youth Leadership Course before going to the East Cheshire Meeting at Glossop and the next day taking the Harvest Service at Rivington and speaking at Chorley later. He had also spoken at the Northumberland and Durham Annual Meeting in Newcastle and given the address at Divine Unity the following morning and meeting Sunday School teachers. Later in September he had taken the service at the Eastern Union meeting at Ipswich and conducted service at Framlingham on the Sunday, the Redfield congregation joining in. At Liverpool he gave the address on the morning of October 2nd and preached at Mill Street Mission in the evening. Other visits had been paid to Bath and Trowbridge. In every case he had been heartened by his experience of meeting so many people determined to maintain our witness despite difficulties in many places.

★

Dr. Rowe voiced the appreciation of the services over many years to the Council and its Committees of the Rev. W. Waddington and the Council stood in silence as a final tribute to his memory.

The Chairman of the Finance and Administration Committee, Rev. S. R. Butler, reported on the serious problem of Headquarters Staff and the need to pay more adequate salaries. The proposed increased expenditure was approved. He also commented on the decrease in the number of churches taking the Wayside Pulpit Posters. There was considerable discussion in which it was pointed out that with proper care we could have over three hundred free advertising sites, and it was agreed to ask the Publicity Department to take over the responsibility for the messages in future and to make them more distinctive of our witness.

The following message had been sent by the President and Secretary to the High Commissioner for South Africa:—

"We should be grateful if you would bring to the notice of your Government the strong protest of the G.A. of U. & F.C.C. on their action in depriving the Bishop of Johannesburg, which we consider is a serious infringement of the basic rights of freedom of thought and speech which have always been held so dear by the people of this country and the Commonwealth."

No acknowledgment had been received.

It was also stated that a message of congratulations and good wishes had been sent to Lagos on Nigerian Independence Day. The reply was read and this appears elsewhere in this issue.

★

Dr. Kenneth, Chairman of the Ministry Committee, reported on the scheme for training lay preachers which will be

taken in future by all who wish to be included on the G.A. Roll. This scheme will come into operation in January next and details can be obtained from the Secretary of the Assembly. He also reported that the Rev. R. G. Kimball, an American minister, had entered into a temporary charge of Stockport. This scheme has the full approval and support of the American Unitarian Association.

The Rev. H. S. Carter presented the report of the General Purposes Committee which commented on the successful Youth Conference held in September at Essex Hall on the subject of how the G.A. works. The attendance of 45 young people, 32 of whom were housed in a hostel was very satisfactory. Further plans for the Annual Meetings were approved. Approval was given to a scheme of co-operation with the American Unitarian Association for our united witness in the Commonwealth. The North Wales Unitarian and Free Christian Fellowship was admitted to the roll of Fellowships. Evidence on behalf of the Assembly will be presented to the Pilkington Committee by Mr. A. K. Rom and the Revs. A. B. Downing and J. Kieley.

Miss Stevenson, on behalf of the Publications Committee, stated that a further edition of 500 of "British Unitarianism, Past, Present and Future" is being issued; that a reprint of "The Way of Prayer" should be available early in 1961; that a booklet "Unitarian Affirmations Today" prepared by the President and some friends would shortly be issued; and that Dr. F. T. Wood is busily engaged on a revision of "A Manual of Church Membership".

The Chairman of the Publicity Department, Mrs. A. D. Mitchell, reported that advertising in the national press continues to bring in a satisfactory number of inquiries; that a Northern Sub-committee which will be responsible for Advance Campaigns is being formed, and some members are already at work visiting areas to give help and advice; that it is hoped to form groups at Douglas, Isle of Man, and Bedford; and finally, that the Cunard Shipping Company had ordered twenty copies of "An Unfettered Faith" to be placed in the libraries of their liners.

★

It was reported by the Religious Education and Youth Department that a most successful Summer School for Teachers had been held at Oxford; that recognition as an operating authority under the Duke of Edinburgh's award scheme for boys and girls is being sought; that a special meeting will be held this month for the sole purpose of considering the state of our religious education and youth work and to frame a future policy; and that efforts are being made to make available to schools more readily and cheaply the American Beacon Press series of Lessons.

Dr. Tarrant in presenting the report of the Sustentation Fund paid tribute to the services of the late Harold F. Pearson, Secretary 1913-18, and Treasurer 1919-1957. She also stated that all congregations had been informed that commencing next year a scheme of 5% reduction in grants will be introduced, unless evidence can be produced showing why the reduction should not take place in any given year.

Mr. C. L. Wyles in presenting the report of the Social Service Department said that a Questionnaire on Religious Education had been issued to all ministers and known Unitarian teachers. Already some interesting information had been obtained and a pleasing request for copies had been received. The News Chronicle and the Times Educational Supplement had commented on the work. It would help if it could be got into the hands of other than Unitarian teachers. An effort is being made to obtain a research grant to help further this work.

The Council decided to recommend to the Annual Meeting that Mr. K. M. Stuart of Glasgow be elected Vice-President. Mr. Stuart has been Secretary of the Scottish Unitarian Association for over thirty years.

The President on his visit the thanks of the Council to the Cambridge ministers and congregation for their most generous and warm hospitality. Mr. W. Vaughan Lewis, Chairman of the Memorial Church, replied.

BOOKS AND PERSONS

By John Rowland

EVERYONE who is interested in serious literature in any field will be aware of the fascination of controversy. I can recall, in my days on Fleet Street, a tremendous exchange of pamphlets between H. G. Wells and Hilaire Belloc, when Wells had written his famous *Outline of History*, and Belloc felt that this book, by its emphasis on evolution, had offended his Roman Catholic scruples. The resultant argument was entertaining in the extreme—at least it was to me, who believed in evolution; I trust it was also to such Roman Catholics as could bring themselves to read Wells.

There are many such controversies in the history of literature; there are some in the history of theology. In our time probably the greatest argument (if we forget for a moment the Marxist-humanist discussion) is probably that which centres around the theories of Rudolf Bultmann. Readers of these columns will probably all know something of what Dr. Bultmann has said—his rather awkwardly expressed desire to "demythologize" the Bible, and the resultant effort to re-state the doctrines of Christianity in non-mythological terms. With much of what Bultmann has had to say most religious liberals will agree. His idea that the old three-storey view of the universe—Heaven upstairs, the earth on the ground floor, and Hell in the basement—which was literally held in past days, has, in its disappearance destroyed the basis of some doctrines is a very stimulating one to many of us.

★

What he has said, however, has perturbed some orthodox Christians, and there has been much controversy in Germany and elsewhere about the effect of Bultmann's theories on modern ideas of miracles, including the incarnation and the resurrection. Few if any writers, however, have boldly faced what Bultmann might mean for the Christian minister and the members of his congregation, even though there must be many who have preached sermons intended to make the ideas of Bultmann understandable to the rank and file. *A Gospel Without Myth?* (S.C.M. Press; 25s.), is by Professor David Cairns of Christ's College, Aberdeen, and is the latest volume in a series called *The Preacher's Library*. It is therefore presumably intended to suggest to those who occupy pulpits just what should be their reaction to Bultmann and his theories of demythologization. It is forthright and trenchant; and I hope I am not mistaken in thinking that it will appeal not merely to ministers who occupy pulpits, but to the more thoughtful of laymen who occupy pews.

★

I began this article by writing of controversy; Professor Cairns is, in this book, a controversialist. He believes that Bultmann's ideas are dangerous to the orthodox theology, as they quite certainly are. He attacks them in no mean way; whether all those who have seen in the theories of Bultmann ways of making Christianity acceptable to a scientific age will agree with Professor Cairns' attack is another matter altogether.

The first half of the book is very heavy going; it is an outline, with comments, of the theories of Heidegger, a philosopher who has influenced Bultmann. It is the second part of *A Gospel Without Myth?* which most strikingly appeals to the layman reader. Here—especially in his chapter on miracles—Professor Cairns shows what is the orthodox reaction to Bultmann's ideas. And it is here, I feel, that, even though we may admire Professor Cairns' attack, liberals will most disagree with his line of argument. Readers of the Old Testament (for instance), if they are not fundamentalists, are only too aware of the gradual change in the idea of God which may be seen, from the early Lord-of-Heaven view of Jehovah, to the later ethical leader who is Father of the human race. Bultmann has said that obviously much of the early part is pure myth and fable. Professor Cairns comments: "Naturally I would not be prepared to say that it was enough to argue that Israel was convinced that God had entered into special covenant relations with her.... It is necessary for faith to believe that God really did enter into this covenant relationship, however many domains of fable may have gathered around". He then argues that

Jehovah was quite clearly only one of a series of tribal and national gods in the ancient world.

★

An article of this sort does not provide space to follow through the whole of Professor Cairns' discussion; that would, indeed, need a book as long as his! But it should, I hope, be clear that his book is very stimulating, even to those who do not agree with a good deal of what he has to say. It also proves, incidentally, that the old idea that theology is dull stuff is wrong. This book is the very matter of controversy, and, even though we may not agree with the views being expressed, they are views that we have to take into account. Those who feel that conservative scholarship tends to distract modern man from the churches, makes him feel that religious people are out of touch with twentieth-century thought, will be disposed to argue with Professor Cairns, as I have tended to argue here. But that is not to suggest that his book is not interesting and important. It is the most forthright attack on the ideas of Bultmann that has come from the shortly orthodox side, and, as such, it will have to be taken into account by thinkers of all schools. It should, indeed, be read in conjunction with Bultmann's own statement of his case, of which the most easily-understood version is perhaps *Jesus Christ and Mythology* (S.C.M. Press; 6s.), which was warmly recommended here on its first appearance a few months back. The theory of demythologization is perhaps the most important new theological idea of our time, and it is up to all of us to make up our minds about it.

MINISTER'S LETTER FROM A RECENT VANCOUVER CALENDAR

FOR those who were unable to get to the services on September 18, I should like to repeat one or two of the points I made then. First, we are going to have to encourage everyone who is free to do so to attend the 9.30 service this year, or we may become impossibly overcrowded at the second one. Secondly, our church school is expanding now more rapidly than ever before, and the need for teachers is very urgent indeed. If you are in a position to help in any way, or would like to discuss possibilities without committing yourself, please telephone the church office now. Thirdly, I hope that every opportunity will be taken this winter of knitting our congregation more closely together. We have always had the reputation of being a friendly church. The large influx of new people presents a challenge to the intimate atmosphere; the only response must be to seize every chance of getting to know each other better.

This means introducing yourself to people you don't know at the coffee hour after the services; it means attending smaller meetings of groups and organizations at the church, and the neighbourhood groups in your own locality as they begin to function; it means, perhaps most of all, looking for a place where you can work in the co-operative life of the church. It may be in religious education; it may be in the choir; it may be in helping at the church office, or in any one of a great many different ways. There is a place in the active church life for everyone; why not ask where you can fit in?

★

May I add that I myself am introduced to so many new people nowadays that it's impossible to keep everyone's name firmly fixed in my mind. So when we meet again, please help me out. I am not gifted with the "once seen, never forgotten" sort of mind that some people seem to possess, and with the best will in the world, I really need help.

On the first Sunday of October my sermon theme will be "The Wisdom of The People". To dispel any misapprehensions, I should add at once that this is not intended as a commentary on the recent election. All down the ages, wisdom has been supposed to be the achievement only of a few, and I think this is a fair judgment. It is certainly not attained without considerable discipline and effort. Yet there has also been a certain kind of wisdom which is of the earth earthy, and it has found expression in the proverb as deeply embedded in everyday speech. There is a whole bank of proverbs in the Bible, besides plenty of others scattered throughout the whole. The poetry and drama of all languages is liberally larded with the same way. Many of the sentences displayed on our "Wayside Pulpit" are proverbial in origin. It is such proverbial wisdom as this that we will consider.

★

"Is Life Worth Living?" might seem to be an unlikely subject

for Thanksgiving (October 9). Yet, after all, unless we have something to be thankful for, it would not be very easy to argue that life is worth living. There have always been two sides to this question, and the circumstances under which we are living today make it as challenging as at the most turbulent times in the past. I don't like beginning sermons with a question mark if the answer is self-evident. No one, I suppose, gambles on sermons, but don't risk your stakes on the way this argument goes. They are too high.

I am taking a gamble myself the following Sunday in announcing the subject of "Ideals For Education". The Chant Royal Commission on Education in B.C. is expected to have published its report by then, and I plan to examine and criticise its proposals. Since this church presented a brief to the Commission, we will look forward with more than a little interest to seeing what it actually recommends. In the event that the Commission's findings are not available by that date, the sermon will, like the report itself, be postponed.

★

October 23 is United Nations Sunday, a timely observance this year as the U.N. confronts what is probably the greatest crisis in its history. The bickerings of so-called statesmen in some of the public councils provide an interesting study for the student of human psychology; but the real achievements of the organisation are being made at levels which are less titillating to the widespread appetite for stories of ill-feeling and conflict. I want to consider some of these achievements in relation both to the widely-publicised disputes and to the perennial religious aspiration towards a new and better ordering of the affairs of man. My subject will be "Beneath The Storms".

An experiment in a different type of service will be made on the last Sunday of the month. Several members of the congregation will join with me in presenting a dramatic reading of the Book of Job, one of the greatest literary products of all time, and the classical example of a great mind of the ancient world struggling with the problems of evil and suffering. "The Drama of Job" will occupy the greater part of the service hour. The following Sunday (November 7), I plan to examine the Book of Job and some of its implications for modern life.

The comparative religion study group is now definitely full, so, please, no more registrations.

Quoted in The Calendar From The Tacoma (U.S.A.)

"Unitarian" Point of View

Over 100 years ago, Theodore Parker said there were two things he could not understand about Unitarianism: (1) Why it had not swept the country; (2) How it had managed to survive at all. One of the reasons we have survived is our generally constructive use of disagreements. Our expansion has been limited in part by the liberalising influence we have had on others. When other organisations partially adopt our liberal views, a number of people find it possible to retain an affiliation which they would otherwise be forced to forego. Liberalism is not dependent upon the continuation of the Unitarian Church, but the existence of our churches benefits many who do not attend—many who may not even know such an organisation exists. The fellow drinking beer in the corner tavern who never heard of us is a little freer to express his theological doubts because there is an organisation devoted to theological freedom. All sorts of activities benefit from our existence. Our pulpits and our pews have provided support and encouragement for many liberal ideas and causes—vastly disproportionate to actual numbers. Whether it be mental health, religion in public schools, McCarthyism, capital punishment, peace, discrimination, censorship or theology, we have helped toward a liberal approach. It would be nice if we could ask those who benefit from our existence, but who don't contribute, to support us. But this too is in line with Unitarian views. Channing spoke of giving without direct or selfish gain. The financial support of our members is in part such a giving. Our very existence is a way of supporting liberalism throughout the community. It is one of the ways in which we make a concrete expression that whatever enriches human life is religious.

Explanation

Sir: I am grateful to your correspondent, Mr. W. J. Ducker, for calling attention to a stupid error in my recent article *Thou Shalt Love*. The quotation from the First Epistle of John certainly should read: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The omission of the first "not" clearly makes nonsense of the whole passage. The fact that the slip was accidental does not make it any less inexcusable, and I offer my humble apologies.

53, Wagon Road
Belfast.

Yours, Arthur J. Long

Correspondence

Letters should be addressed to the Editor, "The Inquirer"
14 Gordon Square, London, W.C.1. They should not in
general exceed three to four hundred words in length.

Alcoholism

Sir: What a pity that such excellent people espousing such a good cause make statements that so weaken their case. Mr. Robert Taylor, quoting Dr. Charles Mayo, wrote: "Three out of every ten who start to use alcohol in moderation become victims". Taken at its face value this statement means that there are between 10,000,000 and 15,000,000 victims of alcoholism in the British Isles alone, which is absurd. I know, to my cost, that such unqualified statements do harm, as does the cruel habit of persuading children of tender years to sign a pledge of total abstinence for life. We who shun persuading our children to pledge themselves to be Unitarians for life should be more than ever careful in this respect. I well remember reading, learning, and repeating in temperance examinations, statements by eminent authorities about the effects on human judgment of one pint of beer. But I was never told that these deleterious effects only lasted a matter of hours. I honestly thought they lasted for life. When I went to Cambridge I honestly thought that those undergraduates around me who drank half-pints of beer in Hall were wicked people. I was then 19 years of age.

Cambridge.

Yours, Vaughan Lewis.

The Submarine Base

Sir: Whether the American submarine base in Scotland increases our fear that Great Britain would be the first victim in a war between America and Russia is a matter of opinion. It may well be that a submarine base is less likely to invite attack than the fixed rocket sites that already exist. It is not, however, on the ground of fear that we, the members of the Peace Committee of the Society of Friends, base our opposition to this new step in the arms race. We are concerned not so much with the justifiable apprehension caused by the policy of peace through deterrence, as by the nature of the policies and actions to which we are being committed.

Every new weapon can be logically justified by reference to the last new weapon. The very basis of the policy of deterrence is that each side must strive to redress the balance temporarily upset by the perfection of a more deadly weapon "on the other side". But every such "logical" step besides increasing our apprehensions pushes further away the signing of an international disarmament treaty, and destroys the atmosphere in which agreements removing the causes of tension could be negotiated.

The ground for our opposition is deeper still. Many unilateralists are asking "How much longer are we to tolerate the dangers to which our participation in the arms race is exposing us?" We would add the question "How much longer are we to blind ourselves to the moral implications of what we are doing?"

One Polaris missile is many times more powerful than the atom bomb dropped on Hiroshima, which, we are told, killed at least 100,000 people. Each submarine will be able to launch within 15 minutes, several times the explosive power of all the bombs dropped by American planes in World War II.

Where does a professedly Christian country draw the line? How much longer are we going to pretend that we are preserving the highest values of Christian civilisation by basing our security on such weapons? What is the good of striving to prevent moral standards from slipping in our national life when as a nation we are committed to the catastrophic moral landslide of our arms policy?

The gap between our right hand, which at home protects life and collects money for refugees, and our left hand, which is preparing weapons which can destroy the whole world, is widening. Once again we call upon men and women everywhere and especially those who are active and faithful members of their church, to join us in pleading with us that the gap shall be closed; that Christianity which teaches us to feed the hungry shall even now turn our actions from the evil path which we are almost fanatically stumbling and which, we are convinced, can only end in disaster. The time is now for this country to show another way—the way of unilateral disarmament and the re-dedication of our skills and resources to the well-being of our fellow men. Such a revolution is a challenge to our faith, our imagination and our courage, and our response to the challenge the truest measure of our greatness. We are convinced that only along this path, whatever its dangers, can mankind move forward.

Society of Friends Peace Committee.

Yours, Robert Davis,

Chairman.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 13, 1960

AMSTERDAM, Unitarian Church, Stone Street, 11 and 6.30, Rev. W. B. TAYLOR
 ANSTWYTH, New Street Meeting House, 11, Mr. T. BILLY NICHOLAS
 ANTONY, Unitarian Church, Knowley Road, 11.15, Rev. B. GILL, 3, Mr. A. ROGERS
 ATRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
 AYLES, Unitarian Chapel, Manchester Road, 6.30, Supply
 BATH, Tyne Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
 BELFAST, All Souls, Blenheim Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
 BIRBEL GREEN (nr. Broomfield), Unitarian Church, 11, Mr. G. E. PRENTICE
 BILKINSHURST, Free Church, High Street, 11, Rev. F. HANCKINSON
 BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (November 20), Rev. MAURICE JONES
 BIRMINGHAM, Church of the Messiah, Broad Street, 10.55 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6, Rev. JEFF HAZLEWOOD
 BLACKPOOL, North Shore, Dunham Road, 10.45 and 6.30, Mr. E. A. WATTS
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOUIS
 BLYTH, Bank Street, 2.30, Sunday School, 10.30, Rev. E. SHIVELL PRICE and 6.30, Rev. B. GILL
 BOKTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
 BOKTON, Wetherby, 3, and Halliwell Road, 6.30, Rev. KENNETH WHEAT
 BOSTON (Lincs.), Unitarian Church, Spire Lane, 6.30, Rev. BERRY HALL
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WINTERBURN
 BRADFORD, Broadway Avenue, 3.15, Supply
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
 BRADFORD, Christ Church, Dauphin Street, 3, Sunday School, 6.30, Rev. Wm. MILLAR
 BRISTOL, Unitarian Chapel, 11, Rev. G. RANDELL JONES
 BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
 BRISTOL, Lewis's Head Meeting, 6.30, Rev. A. H. BENTLEY
 BRISTOL, Goldcliff Road, 11, Rev. A. H. BENTLEY, 6.30, Mr. R. L. NICHOLSON
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYAN
 CAMBRIDGE, Mountfield Church, Elmwood Road, 11 and 6.30, Rev. H. SEYMOUR CARTER
 CANTON, The West Grove Unitarian Church, 3.30 (White) and 6.30, Rev. T. J. JONES
 CANTON, The Church of the Great Commission, Hammond Hill, 3, Mrs. E. J. JONES
 CANTON, Royal Unitarian Church, Royal Wall, 11, Sunday School, 6.30, Rev. JOHN M. JONES
 CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Rev. W. J. McCLELLAND
 CHESTER, St. Mary's Chapel, 10.45 and 6.30, Rev. A. V. WALLACE
 CHESTER, St. Vincent Street, Unitarian Church, 11, Rev. JOHN D. MACLEAN
 COVENTRY, Great Meeting House, Holbourn Road, 11 and 6.30, Rev. E. H. MURDER
 COVENTRY, Free Christian Church, South Street, 6.30, Supply
 COVENTRY, Unitarian Church, Havelock Street, 11 and 6.30, Mrs. M. R. DICKIN
 COVENTRY, Free Christian Church, Friends Road, 10.45, Mr. S. R. MARTIN
 DARTFORTH, Wilson Street Chapel, 11 and 6.30, Rev. W. H. CORDELL
 DARTFORTH, Free Christian Church, 6.30, Mr. T. J. COOK
 DARTFORTH, Old Meeting House, 10.45, Rev. BERT VINCEY
 DARTFORTH, Free Christian Church, Hall Street, 11 and 6.30, Rev. ALICE L. FORDY
 DARTFORTH, Adeline Street, Unitarian Church, 11, Sunday School, 6.30, Mr. C. EMMY
 DARTFORTH, Stephen's Green, Wain, 11.30 and 7.30, Rev. B. SAVILL BICKER
 DARTFORTH, Old Meeting House, Waterlawn Street, 11 and 6.30, Rev. NORMAN KIRKMAN
 DARTFORTH, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
 DARTFORTH, Unitarian Church, 53, Constance Road, 11, Rev. BRUCE FENWICK
 DARTFORTH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. BRUCE FENWICK
 DARTFORTH, George's Chapel, South Street, 6.30, Rev. Dr. P. D. MEYER-KLOSER
 DARTFORTH, St. Mary's Church, 11 and 6.30, Rev. J. HARRY SMITH
 DARTFORTH, St. Vincent Street, Unitarian Church, 11, Rev. JOHN D. MACLEAN
 DARTFORTH, Franklin Street, 2, Sunday School, 10.45 and 6.30, Student
 DARTFORTH, Barton Street, 3, Rev. JOHN M. JONES
 DARTFORTH, Meadow Chapel (Parsonage), 6.30, Rev. G. MARIE BRADY
 DARTFORTH, Ward Street Church, 11, Dr. A. D. BILLEN, 6.30, Rev. B. E. GODDARD
 DARTFORTH, Hale Road, 10.45 and 6.30, Rev. A. J. PRICE
 DARTFORTH, Northgate Road, 6.30, Rev. FRANK WALKER
 DARTFORTH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
 DARTFORTH, Great Meeting, Station Lane, 11 and 6.30, Rev. E. A. DAVIES
 DARTFORTH, Wetherby Road, 11, Rev. J. MORTIMER, 11, Rev. E. A. DAVIES
 DARTFORTH, Frothingham Street, 11, Rev. FRANK WALKER
 DARTFORTH, Unitarian Church, Park Street, 11, Rev. ERNEST PUGH
 DARTFORTH, Market Place, Unitarian Chapel, 6.30, Student
 DARTFORTH, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
 DARTFORTH, South Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
 DARTFORTH, St. Nicholas Street Church, 6.30, Supply
 DARTFORTH, Mill Hill Chapel, City Square, 10.45, Rev. B. L. GILLAND, 6.30, Rev. J. B. JONES
 DARTFORTH, Northgate Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 DARTFORTH, The Great Meeting, East End Street, 11 and 6.30, Rev. A. B. DOWLING
 DARTFORTH, Wetherby Road, 11, Mr. J. BARNES, 6.30, Rev. BERT VINCEY
 DARTFORTH, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIRKMAN
 DARTFORTH, Avenue Chapel of Trinity, 11 and 6.30, Rev. Dr. P. N. TIDWELL
 DARTFORTH, South Gate Church, 11, Rev. C. A. PUGH
 DARTFORTH, Garsdale Mission, Mill Street, 6.30, Rev. J. KIM MORGAN
 DARTFORTH, Garsdale Chapel, 11, Rev. S. B. BYRNES and 6.30, Mrs. W. L. LANGE
 DARTFORTH, Havelock Road, Barton, 3, Sunday School, 6.30, Rev. C. A. PUGH
 DARTFORTH, Hope Street, 6.30, Rev. S. B. BYRNES
 DARTFORTH, Lister Road, 11 and 6.30, Rev. E. B. SMITH
 DARTFORTH, Hall Street, Eastern Road, 6, Rev. WALTER M. LONG
 DARTFORTH, Bradburn Mission and Standard Street Chapel, 6.30, Mr. JOHN WILSON
 DARTFORTH, Station, 11, Rev. B. G. LEE
 DARTFORTH, Bank Street, Palace Gardens Terrace, Notters Hill Gate, 11 and 6.30, Rev. GORDON STUART
 DARTFORTH, Forest Gate, Upper Lane, 11, Rev. T. E. DARTON
 DARTFORTH, Golden Grove, Soap Lane, 10.55 and 6.30, Rev. MAURICE C. RAYNER
 DARTFORTH, Mackenzie, New Grand Pit Church, Clapham Place, 11 (Family Service), Rev. S. E. GORDON
 DARTFORTH, Broomfield, Broomfield Hill, 10.55, Rev. DONALD P. MAX
 DARTFORTH, Broomfield Hill, Unitarian Church, 10.55, Mr. G. YOUNG
 DARTFORTH, Broomfield Hill, 11, Miss E. M. MORGAN, 6.30, Rev. T. E. DARTON
 DARTFORTH, Broomfield, Upper Lane, 6.30, Rev. A. V. FINE
 DARTFORTH, Broomfield, Unitarian Church, Queen Road, 11, Rev. A. V. FINE
 DARTFORTH, Broomfield, Unitarian Church, High Street, 11, Dr. JAMES GORDON
 DARTFORTH, Broomfield, Unitarian Church, Broomfield Green, 6.30, Dr. A. D. BILLEN
 DARTFORTH, Broomfield, Free Church, Orchard Road, 11, Dr. Rev. J. COOPER FINE
 DARTFORTH, Broomfield, Unitarian Church, Bank Hall opposite Law Court, 6.30, Mr. WALTER JONES
 DARTFORTH, Broomfield, West Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. S. B. BYRNES
 DARTFORTH, Broomfield, Unitarian Church, Bank Hill, 11, Rev. ANNE FRANKLIN (also 6.30, Rev. S. B. BYRNES)
 DARTFORTH, Broomfield, Unitarian Church of Broomfield Hill Unitarian Church, 11 and 6.30, Rev. T. E. DARTON

LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. A. PEACOCK
 LONDON, St. Anne's (Amdof), Channing Road, 11, Rev. S. W. DODGE
 LONDON, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
 LONDON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HAYTON
 LONDON, Bickley Unitarian Chapel, Chapel Lane, 6.30, Rev. D. MILLS
 LONDON, Croydon Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLEY
 LONDON, Fulworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
 LONDON, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JONES
 LONDON, Merton Church, Epsom, 10.45 and 6.30, Rev. W. HALL WARRING
 LONDON, Ponders Unitarian Cross Lane, 6.30, Supply
 LONDON, First Chapel, Rushmore, 6.30, Student
 LONDON, Broomfield, Broomfield Green, 6.30, Supply
 LONDON, St. Paul's, Whitehall (November 20), 10.45, Rev. SYDNEY H. KNIGHT, 6.30, Student
 LONDON, Wetherby Road, Charing-cross-Hardy, 11, Supply
 LONDON, Wetherby Road, Unitarian Church, Broomfield Road, Broomfield, 6.30, Rev. JOHN GILL
 LONDON, Old Meeting House, 10.45 and 6.30, Rev. KENNETH GERRARD
 LONDON, Unitarian Hall, 31, Dockyard Road, 11, Supply
 LONDON, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
 LONDON, Old Road Chapel, 3.15, Supply
 LONDON, The Church of the Divine Unity, Epsom Place, 11 and 6.30, Rev. JOHN STOKES
 LONDON, Broomfield (Broomfield) Bethelham Unitarian Church, 10.30 and 6, Rev. JOHN HAYTON
 LONDON, Kettering Road Church, 11, Rev. JOHN EDWARDS
 LONDON, Octagon Chapel, College, 11, Rev. J. A. KENNEDY
 LONDON, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BULAN
 LONDON, Unitarian Church, Broomfield Street, 11 and 6.30, Rev. HAROLD A. GORE
 LONDON, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
 LONDON, Manchester College Chapel, 11.30, The Rev. the Principal
 LONDON, Netherthorpe Unitarian Church, Knight Hill, 10.30, Rev. G. W. PETER, 6, Mr. E. GEESEY
 LONDON, Park Lane Chapel, St. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
 LONDON, Unitarian Church, New Street, 11 and 6.30, Rev. J. R. BLACKBURN
 LONDON, Unitarian Church, Hill Street, 11.15 a.m., Rev. J. W. DUNNELL
 LONDON, John Foulds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STOKES
 LONDON, Unitarian Chapel, Church Street, 6.30, Mrs. J. MORGFIELD
 LONDON, The Meeting House, 6.30, Rev. FRANK TERRY
 LONDON, St. Mary's, Leam, 3, Rev. R. J. PRITCHARD
 LONDON, Blackmore Street, 10.30 and 6, Rev. F. W. BARR
 LONDON, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
 LONDON, Ashford Road, 11, Rev. JOHN GILL
 LONDON, Unitarian Church, Wetherby, 6.30, Rev. G. W. PARKINSON
 LONDON, St. Peter's, 6.30, Dr. F. Y. WOOD
 LONDON, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
 LONDON, Unitarian Church, Crookmoor Road, 10.45, Rev. E. D. DAVIES, 6.30, Rev. P. B. MORRIS
 LONDON, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITTY
 LONDON, High Street, Unitarian, 11, Mr. J. McCLELLAND
 LONDON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
 LONDON, Church of the Saviour, London Road, 6.30, Mr. H. A. GUY
 LONDON, St. Paul's, Dorset Road, 6.30, Mr. L. GLEICHER
 LONDON, Portland Street Church, 10.45 and 6.30, Mr. LEONARD SMITH
 LONDON, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIRKMAN
 LONDON, St. Helen's, Corporation Street, 6.30, Rev. ERIC WILD
 LONDON, St. Peter's, Wellingborough Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
 LONDON, Pinner, Pinner Unitarian Chapel, 11, Rev. C. SHARP
 LONDON, Pinner, Pinner Unitarian Meeting House, 11, Rev. L. BAKER SMITH
 LONDON, Unitarian Church, High Street, 6.30, Rev. L. BAKER SMITH (also 11, First Sunday in the month)
 LONDON, St. Peter's, Hall Road, 6.30, Student
 LONDON, Mary St. Church, 11, Rev. Wm. MILLAR
 LONDON, Old Meeting House, Ashford Road, 6.30, Rev. G. KIRBY
 LONDON, Unitarian Church, 10.45 and 6, Mr. KATH HILL
 LONDON, Unity Church, off The Tower, 11, Rev. CHASLES EASTON
 LONDON, Convent Unitarian Church, 6, Rev. S. SPENCER
 LONDON, Memorial Church, Manor Road, 11, Rev. W. J. McELDOWNEY, 6.30, Rev. E. H. SHAW
 LONDON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
 LONDON, City Square, 10.30, Rev. ERIC WILD, 6.30, Supply
 LONDON, Unitarian Church, High Street, 7, Rev. H. MORGAN
 LONDON, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
 LONDON, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
 LONDON, West Kirby, Brookfield Gardens, 11, Rev. MAURICE JONES (also 6.30, First Sunday in the month)
 LONDON, Pinner, 2.30, Rev. G. W. PARKINSON
 LONDON, Dean Row, 10.45, Rev. S. MURPHY, 6.30, Rev. F. COOPER
 LONDON, St. Stephen's Chapel, 6.30, Mr. J. WALKER
 LONDON, Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Room 146 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADAMSTON, Unitarian Christian Church, Whitefield St., 11 and 7, Rev. GUY GUNN
 ALBANY, Unitarian Church, Cathedral Place, C.2, Unitarian Hall first book-club, 4.15. Service: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JONES
 PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FLEMING, 132, Duke Street, Scarborough, West Australia
 STANLEY CONGREGATIONAL CHURCH, Austin Road, Stirling (Vic.), S.E. weekly at 10 a.m. Public Worship, Sunday, 2.30 p.m. Service: Rev. T. M. WILSON
 STANLEY, New South Wales, Unitarian Church, 15, Francis Street (off College St. 7.15, Rev. D. W. BARNES, Mount Victoria, L.X. 522)
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gable Alley, Melbourne, C.1. Minister Rev. T. M. WILSON. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. LEONARD MANN
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. WILSON
 VANCOUVER, B.C., Unitarian Church of Vancouver, 1,530, Third Avenue West, 9.30 and 11 a.m. 11, Rev. A. F. HENRY

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. WILSON
 WELLINGTON, Service suspended—Sundays—11a, 11p, Tel. 4-272

SOUTH AFRICA

Cape Town, West Street, 11, Sunday School: 7, Service, Supply

THE LINDSEY PRESS

ESSAYS IN UNITARIAN THEOLOGY

a symposium

Edited by Kenneth Twiss M.A.,

£s. 6d. by post 9s. 2d.

All spheres of man's activities are confronted with new challenges in each generation. The new truths or new approaches of one field of thought impinge on all the others and often cause a reorientation, while deeper thinking in any area of man's interests in itself opens up new lines of enquiry. It is hoped that this work will stimulate further thinking among Unitarians.

AN UNFETTERED FAITH

The Religion of a Unitarian

by A. Philip Hewitt M.A., S.T.M.

£s. 6d. by post 9s. 2d.

... beautifully written, wholesome, challenging and compelling.

A FREE RELIGIOUS FAITH

The Report of a Unitarian Commission

3rd impression

£s. 6d. by post 9s. 2d.

THE LINDSEY PRESS

ESSEX HALL 14 ESSEX ST., STRAND LONDON, W.C.2

News Review

Forward Movement at Norwich

News.—A Public Meeting was held at the Stuart Hall on 26th October as a further event in the Forward Together campaign at the Octagon Chapel. Mr. G. M. Herbert-Smith, O.B.E., B.A., LL.B., presided, and Dr. Jeremy Goring spoke on "Unitarianism: a Faith for the Open Mind." The event had been extensively advertised on hoardings and in the local press, and in addition to Octagon people, and some support from the Yarmouth congregation about a dozen strangers were present. Dr. Goring was kept busy replying to questions stimulated by his address, but unfortunately none of these came from outsiders.

The fact that during the days preceding the meeting a large poster outside the hall and others displayed in the city had been deliberately defaced, helped to underline the speaker's contention that an open mind is a basic requirement in people's religious thinking.

The Cycling Minister

Bedford and Framlingham.—On October 16th services were held at Bedford, celebrating its 60th Anniversary, and at Framlingham Old Meeting House, its Tercentenary. Many friends from Ipswich joined in the service at Bedford and after tea all were conveyed to Framlingham. The Old Meeting House was filled, friends from Norwich also attended. Services were taken by Miss M. Griffiths of the Central Postal Mission, who "summed up reminiscences of things past" and reminded the congregation at Bedford of the ministry of the Rev. F. Avey who founded the congregation by cycling from Framlingham with a hammock strapped to his back—putting it down in the lanes around Bedford, playing work after work until he gathered a loyal group, which later met in a small cottage. He had been formerly stowed at Framlingham and his meeting broken up, but later he returned to revive what was then described as a "fairly dwindling" congregation, and so saved this historic Meeting House from closing.

Special Services

Scarborough.—An Animal Welfare Weekend, held October 2nd/3rd, opened with a Sunday evening service attended by many members of local Animal Welfare Societies and conducted by the minister, the Rev. G. W. Fulkerson, who preached on "The Creed of Kinship." A known and a poem were read by Mr. G. G. Watson, F.Z.S., who is the curator of the Scarborough Natural History Museum and Editor of the new national monthly, "The Young Naturalist." He also

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous—Prepaid
6d. per word, minimum 5s.

W. House Signs Press Organisation Limited
Kingsgate House, 115, Holborn, London, W.C.1
Telephone: CHAnceury 8752

Display Rates on Application

Special Terms for a Series

UNITARIAN CHURCH, PONTYPRIDD ANNUAL SALE OF WORK

November 17th, 1960

Opened by - - - Miss Margaret Jones

Gifts gratefully acknowledged by Mrs. EDWARD THOMAS, Poywren, Nelson, Treflewis, Glam. or Rev. ALAN R. TAYLOR, 40 Morgan Square, Pontypridd, Glam.

DUPLICATING, Shorthand, Typing (Tapes, Etc.)
Private Lessons, Shorthand, Typing. Mabel Eyles, 10, Beaumont Road, Friars Street, N.11. EN1 332A.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Thursday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 5s. 6d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS 7254. Telegram: BUS 2912

Miscellaneous

Gentlemen's Housing Association have two vacant bedchamber rooms, on second floor, in one of their Manchester houses for elderly ladies. Very modest terms for full board. Apply 1 Ridgfield, Manchester, 2.

spoke the following day to the Monday Fellowship on "Animals By Night". The second attendance included a number of Animal Welfare workers.

The first Annual Sunday Service of the Monday Fellowship, held on October 23rd, enjoyed an excellent attendance, especially of young people. The minister delivered an address on "The World's Desperate Need—The Sense of Fellowship". The President (Miss G. W. Fulkerson) read a Lesson, the Secretary (Mrs. J. Foster) sang a solo and Fellowship members acted on stage. At the subsequent Social Hour, held in the Church Hall, Mr. Fulkerson gave a talk entitled "Reflections of a Heretic at the Overmanned Prison Play" illustrated with coloured slides. Refreshments was provided by the Monday Fellowship, which, since it was founded two years ago, has greatly enriched the congregational life of the church.

Hear My Prayer

*If you have ears to hear and eyes to see
Then O my God, consider me.
Perched in the ground from which I drew my strength
Often in object shame I stretch my length.
I did not make this feeble frame of mine.
Could I content myself with less than the divine?
More faith is urged; but human, how can I
Harvest when faith is strong and then lay by
Against a time of famine or unexpected drought?
Faith flourishes and fades; I swing from hope to doubt.
If longer spells of dryness are all I can expect
My soul may wither and sticken, unable to accept.
Or might it root more firmly, content with slender soil
Until for weaker saplings it provides a little shade?*

Edith Wharton.